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ABSTRACT

This collection of abstracts is part of a continuing series providing information on recent doctoral dissertations. The 18 titles deal with the following topics: (1) the rhetorical theory and practice of Walter Lippmann; (2) communication, "root-metaphor" orientation, and decision making; (3) teaching as rhetoric; (4) the conditions and elements of the rhetoric of C. S. Lewis; (5) a technical communication procedure to produce attitude change through the use of scientifically designed messages; (6) situations and speech acts; (7) a conceptual theory and application of a Gricean heuristic for rhetoric; (8) reader response criticism and the rhetorical tradition; (9) the Platonic tradition and the theory of rhetoric; (10) logical force and temporal perspective in systems of human communication; (11) the problem of Aframerican voice; (12) Jean Gebser and the expressive dimensions of consciousness; (13) the nature and origin of the dramatic spectator's knowledge; (14) a comparison of three communication modes in relation to the attainment of objectives in the cognitive, affective, and psychomotor domains; (15) the existential critique of mass communication; (16) a reformed theological ethics of speech communication; (17) role images in the Senate Judiciary Committee hearings on judges Haynesworth, Carswell, and Blackmun; and (18) values and modes of signification. (FL)

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Rhetorical and Communication Theory :

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Abstracts of the following dissertations are included in this collection:

Anderson, Janice Scott
THE RHETORICAL THEORY AND PRACTICE OF WALTER LIPPMANN: ADVOCACY JOURNALISM AND RHETORICAL DISCOURSE

Axley, Stephen R.
COMMUNICATION, "ROOT-METAPHOR" ORIENTATION, AND DECISION-MAKING: A LABORATORY STUDY

Bovey, Shirley Ellen Deffenbaugh
TEACHING AS RHETORIC: THE TEACHER'S ETHOS IN THE COLLEGE CLASSROOM

Como, James Timothy
THE MILITANT INTELLECT: THE CONDITIONS AND ELEMENTS OF THE RHETORIC OF C. S. LEWIS

Crick, Randal Carter
A TECHNICAL COMMUNICATION PROCEDURE TO PRODUCE ATTITUDE CHANGE THROUGH THE USE OF SCIENTIFICALLY DESIGNED MESSAGES

Evans, David Andreoff
SITUATIONS AND SPEECH ACTS: TOWARD A FORMAL SEMANTICS OF DISCOURSE

Gong, Gwendolyn
A CONCEPTUAL THEORY AND APPLICATION OF A GRICEAN HEURISTIC FOR RHETORIC

Johnson, Nancy Jean
READER-RESPONSE CRITICISM AND THE RHETORICAL TRADITION

Kauffman, Charles Michael
THE PLATONIC TRADITION AND THE THEORY OF RHETORIC

LaFleur, Gary Bernard
LOGICAL FORCE AND TEMPORAL PERSPECTIVE IN SYSTEMS OF HUMAN COMMUNICATION

Lee, Lavance
THE PROBLEM OF AFRAMERICAN VOICE

McCoy, Claire Elaine
THE EXPERIENCE OF COMMUNICATION: JEAN GEBSER AND THE EXPRESSIVE DIMENSIONS OF CONSCIOUSNESS

Millard, David Eugene
THE NATURE AND ORIGIN OF THE DRAMATIC SPECTATOR'S KNOWLEDGE

Quander, Linda Darice
A COMPARISON OF THREE COMMUNICATION MODES IN RELATION TO THE ATTAINMENT OF OBJECTIVES IN THE COGNITIVE, AFFECTIVE, AND PSYCHOMOTOR DOMAINS

Roelofse, Jakobus Johannes
AN EXISTENTIAL CRITIQUE OF MASS COMMUNICATION

Veenstra, Charles Dewayne
A REFORMED THEOLOGICAL ETHICS OF SPEECH COMMUNICATION

Vibbert, Steven L.
ROLE IMAGES IN COMMITTEE: THE SENATE JUDICIARY COMMITTEE HEARINGS ON HAYNESWORTH, CARSWELL, AND BLACKMUN

Whiteneck, Gale Gibson
VALUES AND MODES OF SIGNIFICATION

THE RHETORICAL THEORY AND PRACTICE OF WALTER LIPPMANN: ADVOCACY JOURNALISM AS RHETORICAL DISCOURSE

Order No. 8126615

ANDERSON, JANICE SCOTT, PH.D. *The University of Wisconsin - Madison*, 1981. 298pp. Supervisor: Professor Edwin Black

This study (a) explicates Walter Lippmann's theory of public persuasion as exemplified in his newspaper column and books; (b) evaluates his rhetorical techniques and his intellectual style; and (c) examines the form, structure and characteristics of advocacy journalism as a genre of rhetorical discourse. The study also evaluates Lippmann as a practitioner of the art of rhetorical communication.

COMMUNICATION, "ROOT-METAPHOR" ORIENTATION, AND DECISION-MAKING: A LABORATORY STUDY

Order No. DA8210151

AXLEY, STEPHEN R., PH.D. *Purdue University*, 1981. 239pp. Major Professor: W. Charles Redding

Philosopher Stephen Pepper (1942) argues that human perspectival differences can be usefully conceptualized in terms of four distinct and global "world hypotheses" or root metaphorical orientations: formism, mechanism, contextualism, and organicism. Previous research (Bethel, 1974; Harris et al., 1977) has suggested that these four orientations may relate differentially to interpersonal perceptions and to communication, although heretofore only perceptual data have been directly examined. The present study represents a descriptive and exploratory extension of earlier research. In the present laboratory study, eighty individuals preferring one of the four orientations participated in decision-making dyads in which the interactants were either metaphorically-homophilous (similar) or heterophilous (different). Three dependent variables were examined: (1) decision-making communication; (2) perceptions of interaction and of one's decision partner; and (3) decision performance.

Two metaphorical orientations emerged as most distinct in terms of communication and perceptions: contextualism and organicism. The contextualistic individuals studied here demonstrated communicative and perceptual supportiveness and accommodation which consistently surpassed that of other individuals, and which were operationally congruent with Pepper's definitions of contextualism. The organistic participants demonstrated communication and certain interpersonal evaluations which were generally somewhat less supporting and accommodating than those of individuals preferring other metaphorical orientations. The latter results are interpreted in terms of the conceptual kinship between organistic thinking and dialectical modes of inquiry.

In contrast to previous research (Bethel, 1974; Harris et al., 1977), it was not found that metaphorical homophily generally promotes more favorable interpersonal perceptions than does heterophily. In the present study, homophilous contextualistic decision partners reported the most favorable perceptions of interaction and of each other, whereas homophilous formistic interactants reported the least favorable perceptions of interaction and homophilous organistic interactants reported the least favorable perceptions of each other.

In terms of decision quality, no significant differences were found between metaphorically-heterophilous and homophilous dyads, although the former took significantly longer to reach decision consensus than did homophilous dyads.

The results are discussed in terms of their implications for organizational communication, decision-making, and interpersonal behavior.

TEACHING AS RHETORIC: THE TEACHER'S ETHOS IN THE COLLEGE CLASSROOM

Order No. DA8206605

BOVEY, SHIRLEY ELLEN DEFFENBAUGH, PH.D. *Texas A&M University*, 1981. 189pp. Chairman: Dr. Harry P. Kroitor

Synthesizing the components of good teaching at the university level has been a problem for educators. Although some commentators offer insight into particular skills that characterize effective teachers, no one has presented a satisfactory system for conceptualizing the art of teaching. I show that rhetoric provides an appropriate synthetic framework for conceptualizing the teacher's art.

The utility of rhetoric for synthesizing the teacher's skills resides in its parsimony and generative capability. The structure, purpose, and methods of rhetoric accommodate the classroom situation neatly. The speaker-subject-audience triadic structure describes the basic classroom relationships among teacher, subject, and students. The purposes of rhetoric--to teach, to delight, to move--are also the teacher's aims. The skills of rhetoric subsume the teacher's skills, for he is involved in inventing, preparing, and presenting messages. This deceptively simple basis generates further propositions about the teacher's art.

The teacher, like all speakers, appeals through reason (logos), through emotion (pathos), and through character (ethos). As Aristotle says, however, ethos may be the speaker's most potent means of persuasion. Therefore, I have focused primarily on the teacher's ethical appeal. This focus does not deny the logical dimension of education, but recognizes the impact of the teacher's character in the learning process. To reflect the insight of contemporary rhetoricians and to accommodate the interpersonal, interactive nature of classroom communication, I conceptualize the teacher's ethos as "presenting intellectual self: expertise," "presenting essential self: personal stance," and "presenting performing self: intentions." I consider both content and presentational variables significant aspects of ethos.

To facilitate an analysis of the teacher-rhetor's ethos, I suggest an analytical paradigm for studying the teacher's ethical appeal. The paradigm is a heuristic procedure in the form of questions which are a synthesis of teaching skills and rhetorical skills. The paradigm guides the observer through a systematic examination of the teacher-rhetor's expertise, personal stance, and intentions and therefore generates a rhetorical profile of the teacher's projected character in the college classroom.

In addition to establishing a rationale and theoretical foundation for studying college teaching as rhetoric with primary emphasis on ethical appeal, I show how the analytical paradigm applies this theory.

THE MILITANT INTELLECT: THE CONDITIONS AND ELEMENTS OF THE RHETORIC OF C. S. LEWIS

Order No. DA8125265

COMO, JAMES TIMOTHY, PH.D. *Columbia University*, 1979. 155pp.

An inquiry into Lewis's life reveals a relentless struggle to derive meaning from experience; that is, from life, literature, and thought. This profoundly hermeneutic effort would lead to a rhetoric which, surprisingly, does not so much attempt to prove the tenets of Christianity as to establish its coherence. Classical rhetorical theory, though useful in accounting for the impact of particular works, is unsuited to the macrocosmic task of apprehending the lineaments of a world of discourse. A pre-rhetorical analysis--or a grammar of Lewis's world--is required.

The analysis reveals that the world is variegated, yet organic and whole. Starting from ordinary experience and addressing ordinary people, Lewis uses the lessons he learned--experiential, epistemological, and literary--to equip his reader with his own hermeneutic armaments. Thus, when Lewis establishes a world that is qualitatively different from that ordinarily occupied by the reader--an objective Other world with a quiddity all its own--the reader is able to discern its meaning and to recognize it as somehow familiar: as a world to which Lewis would have him regress, as though to a place of origin for which he has always longed.

Basic to this enterprise is the belief that each of us must "take the road right out of the self" if we are to be as much of a self as God intends: to become, in fact, not "creatures of God but sons of God." A study of his life suggests that Lewis accomplished this feat; and so he

was able to exploit his uncontemplated self for rhetorical purposes in ways which far transcend the boundaries usually defined by the classical notion of *ethos*. A taxonomy of Lewis's world of discourse reveals a heavy reliance on obliqueness, even to the point of literary genres being contrived (conventions feigned) and a persona projected in what a reader would take to be a literal setting.

Finally, Lewis is much more than an "apologist" in the narrow sense, and he is certainly no theologian. Rather, he is a literary figure and a thinker--possessed of a reputation not unlike that of Dr. Johnson--and a religious writer, like Traherne or Hooker (from whom he learned so much). As he said of experience, his world is trustworthy. Wherever we touch it--the man himself, the lessons he learned, the hermeneutic theory he taught, or the world of discourse that he built--the premises remain constant. The irrational bases of modern disbelief seem cleared away.

A TECHNICAL COMMUNICATION PROCEDURE TO PRODUCE ATTITUDE CHANGE THROUGH THE USE OF SCIENTIFICALLY DESIGNED MESSAGES

Order No. DA8210661

CRICK, RANDAL CARTER, PH.D. *Rensselaer Polytechnic Institute*, 1981. 215pp. Adviser: George A. Barnett

Over the past few decades, many specialists in communication and rhetoric have become interested in the rhetorical dimensions of science. Not as many have tried to determine how the effectiveness of a rhetorical appeal to an audience might benefit from the inclusion of a scientific dimension. This thesis tests experimentally whether scientifically designed messages based on ratio-scaled measurements of an audience's perceptions can help explain, predict and control changes in that audience's attitude toward a particular object, idea or practice.

Such a technical communication procedure would be especially valuable to the fields of rhetoric, the diffusion of innovations, and market research, since each includes researchers who study how to affect a group's behavior by influencing the attitudes of its members. Using the metric multidimensional scaling program and related procedures known as the Galileo system, the author measured the attitudes and beliefs of a sample of a student population toward beers and their attributes. Based on this measurement, the automatic message generator (AMG) within the Galileo system suggested theoretically effective messages that should have improved student attitudes toward one of the beers. Four of these messages were administered to different groups in an experiment that used a post-test only design.

The results showed no improvement in student attitudes toward the targeted beer beween the first measurement of the sample population and the measurements which followed the messages. The most likely explanation for the failure of the research hypotheses was a new advertising campaign by one of the beers in the study. This campaign, which appeared after the pretest measurement of attitudes and before the experiment, relied heavily on one of the concepts also used in the AMG messages. Consequently, further research is necessary to evaluate the theoretical assumptions of the AMG.

SITUATIONS AND SPEECH ACTS: TOWARD A FORMAL SEMANTICS OF DISCOURSE Order No. DA8208842

EVANS, DAVID ANDREOFF, PH.D. *Stanford University*, 1982. 275pp.

This dissertation represents a first attempt at providing a formal semantic framework for the analysis of speech act phenomena of natural language discourse. The approach taken utilizes a situation semantics, where discourse situations are given a distinguished status. Speech acts are regarded as partial functions that map discourse situations into discourse situations, thus the problem that informs the design of the thesis focuses on the conditions that govern the application of such functions.

It is assumed that speech acts can be generated by subutterance as well as suprautterance stretches of discourse, so to accommodate these very different types of effects, a distinction is made between issuing a meaningful utterance constituent in an illocutionary mode and achieving a state in the discourse situation which corresponds to the effect of a speech act. In particular, illocutionary mode functions produce candidate propositions which relate the speaker and addressee to information contained in the utterance constituent, which then may be changed by or combined with propositions that already constrain the discourse situation, to match one or more speech act types. The speech act types are composed of conditions on context and sets of propositions that are added to or removed from the discourse situation by the effect of the corresponding speech act. The decision to regard an utterance constituent as performing one or more speech acts is a decision to interpret the constituent as giving rise to discourse-level propositions that satisfy the description in corresponding speech act types.

A theory of speech act interpretation is developed that explains a variety of complex speech act effects (including distinctions among types of constatives and requestives) and the role of context in constraining speech act interpretation. Several minimal discourse situations are examined in detail in terms of the truth-conditional effects of speech act interpretation. In these cases, the theory is more explanatory than conventional semantic accounts.

While a formal semantics of discourse, in general, must involve a more complete description of the interaction of the linguistic and non-linguistic components of cognition than is currently available, many aspects of language use that involve speech act phenomena are amenable to formal semantic treatment.

A CONCEPTUAL THEORY AND APPLICATION OF A GRICEAN HEURISTIC FOR RHETORIC Order No. 8200676

GONG, GWENDOLYN, PH.D. *Purdue University*, 1981. 173pp. Major Professor: Thomas E. Gaston

We live in a new and different rhetorical age. In order to deal effectively with this new age, discoursers need rhetorical theory which can respond to the manifold of rhetorical situations and extralinguistic factors involved. To be sure, there exist some techniques of invention which are available to discoursers, i.e., neo-classical invention, the dramatistic pentad, pre-writing, and tagmentic invention. These systems for invention, however, fall short of addressing the rhetorical needs of the new rhetorical age. And because of their inadequacies, a Gricean heuristic, based on communication-based semantics and rhetorical theory, is needed.

Grice, a philosopher of language, asserts that communication hinges on cooperative efforts on the part of discoursers and their audiences. Further, Grice contends that each participant in a communication act abides by the Cooperative Principle to facilitate meaning and intention. The four supermaxims of the Cooperative Principle are *quantity*, *quality*, *relation*, and *manner*. According to Grice, a violation of one or more of these supermaxims can give rise to an implicature, an inference by audiences about the discoursers' beliefs or intentions. It is here that communication can either fail or succeed, given the presuppositions, intentions, and cooperative efforts of the participants.

The notion of cooperation, similar to Burke's notion of identification, operates in texts at the utterance and extended discourse level. As such, Grice's theories about meaning and communication can be combined with rhetorical theory so that a Gricean heuristic can be conceptualized. To achieve this end, Grice's notions of cooperation, mutual efforts, and understanding can be considered as they apply to language production and comprehension, the rhetorical triangle, Kinneavy's aims of discourse, script-pointer + tag hypothesis, and language demarcation in discourse.

Once Grice's theories of meaning and conversation have been considered in terms of rhetorical theory to formulate a Gricean heuristic, the inventional system can then be applied to prose samples: expressive discourse, persuasive discourse, and referential discourse. For the purpose of illustration, the Gricean heuristic can be used as a protocol. It is important that the order in which the protocol is implemented, however, not be interpreted as being algorithmic in nature. The Gricean heuristic is a flexible and generative problem-

solving procedure. It is intended not only to help discoursers discover information and propositions, but also to tap their rhetorical competence, their intuitive sense of their rhetorical situations and contexts. In this way, the Gricean heuristic offers much to students and teachers of writing.

Much development and research of this new inventional system must be carried out to test its power and practicality. Of special interest are the implications for teaching and research that the conceptual framework and applications suggest.

READER-RESPONSE CRITICISM AND THE RHETORICAL TRADITION

JOHNSON, NANCY JEAN, PH.D. *University of Southern California*, 1981. Chairman: Professor Marjorie Perloff

The movement toward pluralist positions among literary theorists in recent decades has given rise to theories of interpretation that present themselves as corrective measures to the limitations of the New Criticism. Such theorists as Wolfgang Iser, David Bleich, Norman Holland, and Stanley Fish insist that meaning is not in the text but in the reader; specifically, in the relationship between the text and the reader's response. These reader response critics have been generally credited by allies and critics alike as having established new directions for literary criticism. This study argues that, in fact, reader response criticism is not a new critical approach but is, instead, a contemporary variant of pragmatic poetics that relies on rhetorical principles to explain how readers process literary texts.

Initially I propose that reader response definitions of the reading process reiterate traditional rhetorical treatments of audience. Reader response critics argue that the comprehension of texts is influenced by nature and predisposition of the reader who characteristically conflates what is meant with an estimation of who says it. This view of the reading process replicates the traditional rhetorical theory that comprehension of language is constrained by three factors; ethos, the character projected by the speaker; pathos, the frame of mind of the audience; and logos, the persuasive qualities of language forms and arrangements. This study will show that he central components of the rhetorical paradigm account for the issue basic to any critical discussion of how texts are constituted and how we get meaning from them.

By arguing that audience response is a central critical issue, reader response critics like Stanley Fish have defined the pathetic component of the rhetorical paradigm as a primary hermeneutic principle. The central aim of this study is to place the work of critics like Fish in a more accurate perspective by illustrating that reader response criticism is but one variant among many rhetorical approaches to discourse that focus on the same central questions about the composition, reception, and structure of texts.

THE PLATONIC TRADITION AND THE THEORY OF RHETORIC

Order No. 8128780

KAUFFMAN, CHARLES MICHAEL, PH.D. *University of Kansas*, 1981. 239pp.

In spite of the texts of Plato's dialogues and the testimony of ancient and modern scholars, Plato has received relatively little attention as a serious rhetorical theorist. Therefore, this study had three goals: to determine if Plato developed a theory of rhetoric distinct from other classical theories; to describe the elements of Plato's theory; and, to trace the influence of Platonic rhetorical theory on subsequent rhetorical theorists.

Plato's dialogues were examined in order to ascertain if Plato developed a theory of rhetoric. While all of the dialogues were consulted, the most important, for the purposes of this study, were the *Gorgias*, the *Phaedrus*, the *Republic*, the *Laws*, the *Statesman*, the *Menexenus*, the *Theatetus*, the *Sophist*, the *Cratylus*, and the *Timaeus*. The theory which emerged from this investigation was compared with Aristotle's theory of rhetoric as developed in the *Rhetoric*, the *Posterior Analytics*, the *Nicomachean Ethics*, the *Politics*, the *Poetics*, and the *Topics*, to determine if Platonic theory was distinct from Aristotelian rhetorical theory. Subsequently, the rhetorical works of Cicero, Augustine, Fénelon, and Richard Weaver were consulted for evidence of Plato's influence on the development of rhetorical theory.

Chapters I-III consider the fundamental tenets of Aristotelian and Platonic rhetorical theory. Seven factors emerged which characterize Plato's theory of rhetoric: (1) Plato defines rhetoric broadly to encompass all forms of persuasive speech; (2) a priori knowledge informs the content of rhetoric; (3) there exists a doctrinaire, in-group orientation in which rhetoric aims to further specific, discoverable, and significant moral ends; (4) there exists a close relationship between rhetorical and poetic causing dramatic imitation, rather than reason, to emerge as the most important method of persuasion; (5) there exists an emphasis on social control, censorship, and doctrinal conformity derived from an anti-egalitarian onlology; (6) dialectic is the only permissable method for rhetorical invention; and, (7) there is a necessary relationship between hermeneutics and epistemology. Plato differs from Aristotle in his assumption that human beings are not rational, in his unwillingness to accord probability any epistemological status, in his broad definition of rhetoric, in his doctrinaire orientation and his emphasis on social control, and in his use of dialectic. For these reasons, it is concluded that Platonic and Aristotelian theory represent divergent traditions in rhetoric.

Chapters IV-VII consider Plato's influence on subsequent rhetorical theorists in an effort to show that Plato influenced the development of rhetorical theory. It was found that while Cicero shared some ideas in common with Plato, he did not adopt a Platonic theory of rhetoric. Augustine, Fénelon, and Richard Weaver, however, tend to depend more heavily on Plato raising the possibility that there exists on ongoing Platonic tradition in rhetorical theory.

LOGICAL FORCE AND TEMPORAL PERSPECTIVE IN SYSTEMS OF HUMAN COMMUNICATION

Order No. DA8210342

LAFLEUR, GARY BERNARD, PH.D. *University of Massachusetts*, 1982. 279pp. Director: Vernon E. Cronen

The major purpose of this work is to extend a general theory of interpersonal communication recently articulated by Vernon Cronen and W. Barnett Pearce, known as "The Coordinated Management of Meaning." The nature of this extension is to revise the models of that theory so that it might better represent and explain the generation of interpersonal logics of action. Toward this end, the present paper (1) describes a heuristic model of the complexities and flexibilities of persons' rules for meaning and action, (2) offers a revised measurement model for the determination of interpersonal logical necessities, (3) articulates a more complex view of the dimensions of temporal perspectives than has been previously described and (4) suggests alternative explanations for the interpersonal generation of unwanted but repetitive dyadic conversations.

To explore these several theoretical revisions this paper also reports on case studies of five dyads who reported having experienced such unwanted and repetitive patterns. The findings of this exploratory study generally support each of the heuristic theoretical extensions developed in this paper.

THE PROBLEM OF AFRAMERICAN VOICE

Order No. DA8200175

LEE, LAVANCE, PH.D. *University of California, Berkeley*, 1981. 232pp.

Chapter One introduces the problem of Aframerican voice as an essential part of a more, general problem of American voice. The white American, except for pockets of Puritans and upper-class types in the South, tended to be de-classed, he left his status in the Old Country. One result of his new experience was a characteristic sense or tone of independence and self-sufficiency.

But there was a lot of insecurity. Americans were loud and inclined towards hyperboles and masks of identity. Early Americans tended to be moralistic. In contrast with the French Revolution, the American Revolution was defended in highly moral rhetoric.

American slavery was a peculiarly moral problem. Americans had to find a comfortable, moral stance that resolved their problem of moral contradiction. For slaves had languages, hence, souls as men.

Also, the slave had to find a comforable position in his new, American environment. The response of the slave community was a distribution of slaves into either house or field types. From his point of view, the field type was able to sustain better the dominant tones of his African heritage. While the house type had to resort to "Uncle Tomisms," to mask in identity with Old Testament heroes and current, early American fashions.

Chapter Two shows further the moral contradictions of American slavery. Not only was labor required of slaves, but also slaves had to try to minimize the bad conscience of the master. However, this burden was not equally distributed among the slave community. The added burden of alleviating the master's consciousness fell on the house type.

As a rule of thumb, an idea of the distribution of the slave community serves well, when one analyzes American slave literature. Although house types reported that they worked in the fields when needed, and on the smaller plantations the distinction was reported to have been even more blurred.

Slave literature was oral language, in the main. It was lyric song which ran a gamut of tones from the seemingly purely spiritual to the obviously mundane. Masters, who rarely permitted any kind of public, slave expression, tolerated such songs. And the eventual Christian conversion of many slaves represented a compromise the master made with his bad conscience.

But the conversion was forthright, on the part of the slaves. Christianity supported them, as they adapted it to their own purpose of maintaining a meaningful sense of identity and consciousness. Song was one of the integral tones of their African heritage, for such musical patterns afforded them a semblance of continuity.

Chapter Three reveals the emergence of an all-black audience for a black nationalist rhetor. Around the turn of the twentieth century, Booker T. Washington and W. E. B. Du Bois delineated the modern range of possibilities, as regards the persuasive tones of Aframerican voice in the American, public arena. Both argued for Aframerican self-determination. But they utilized different tones, in view of the their immediate audiences. Washington's audience required an "Uncle Tom" mask, and Du Bois' needed an antithetical, black nationalist mask of real Aframerican identity and consciousness.

Elijah Muhammad and Martin Luther King project this dichotomy in modern times. As Martin Luther King appeals to the white American conscience, Muhammad speaks to an all-black audience. By means of a sort of reversed Western eschatology, he posits a superior, black mask of identity.

A comparison and contrast of personae in modern, black novels illumine further the problematic tones in Aframerican voice. These tones are not just universal, human expressions of a need of freedom. They are peculiarly and characteristically American. And their mark is a definite sense of a lack of a public voice.

Some of these tones project an accretive sort of characteral development in Aframerican voice. Others argue for a more circular sort of development. While others suggest a truncated sort of Aframerican identity.

El-Hajj Malik El Shabazz extends these primary and secondary tones of Aframerican voice. He realizes a synthesis of the thetic and antithetical masks of Aframerican voice. He discovers his voice as an international humanitarian.

THE EXPERIENCE OF COMMUNICATION: JEAN GEBSER AND THE EXPRESSIVE DIMENSIONS OF CONSCIOUSNESS

Order No. 8201451

MCCOY, CLAIRE ELAINE, PH.D. *Ohio University*, 1981. 219pp. Director of Dissertation: Ray E. Wagner

Purpose. The purpose of the investigation is to explore the possibility of studying communication as a multidimensional phenomenon that is inherently meaningful. By considering communication as an integrative process tendencies currently appearing in theory that lead toward reductionistic fragmentation and relativistic pluralism might be recognized as elements of a more holistic understanding. More specifically, the aim of this work is to introduce Jean Gebser's integrative principles to the field of communication studies. Gebserian thinking is placed within the context of communication research and is correlated to the study of the experience of communication as it appears through various expressive modalities.

Procedures. Methods included hermeneutics, phenomenology, and Gebserian eteology. A descriptive survey hermeneutically derived provided a brief review and critique of many traditional British-American communication theories including mechanistic, mathematical, systems, psychological, interaction, transactional, and helical models. A more comprehensive presentation of Continental trends in phenomenology and Gadamerian hermeneutics were included since these approaches establish communication as a multilayered phenomenon. Husserl, Heidegger, Merleau-Ponty, Gadamer, Apel, and Heintel are reviewed in this section for their contributions to the study of communication and language.

The terms, usage, and word fields of *theory* and *theoria* were examined and the meaning implications traced to determine distinctions. These terms were explicated in that *theory* indicates a mental and technological consciousness, and *theoria* indicates an active world context.

Jean Gebser's dimensions of consciousness were delineated with regard to communication as phenomenon. This section developed the vital-magical, mythical, mental-rational, and integral dimensions of consciousness with their contributions to the study of communication. While each dimension and its communicative value was explicated, in accord with the thrust of Gebser's work the emphasis remained on the integrative coalescing toward wholeness through systatic and synairetic functions. Both explicit and latent co-presence of the various dimensions was illustrated by the selection of a particular modality of expression, Celtic Saga.

Conclusions. The study suggests that if one's concern is with the experience of communication rather than with metaphysical or ontologically posited "realities," approaching communication as a multidimensional phenomenon provides insights into the communicative process unobtainable through any other method. The human experience is no longer anthropocentric with the restoration of an active world context. This restoration of context and human as mutually implicative is not to be considered as a regression to any earlier or previous state of consciousness such as mythical polarity and imagery or vital magical emeshment, but in fact requires that all possible dimensions be recognized as present and visible or perceivable one through the other. The human being is participant in the co-constitution of the integrative world of experience through communication.

Communication is centrally involved in human wishes, dreams, thoughts, and integrative perception. Communication remains a transparent wall through which the informed and aware scholar may travel experiential dimensionality and be freed from the limits of any single manner of experiencing the world in its very space-time-movement configurations. In communication the concrete presence of the wholing process may be perceived. Our communication is the texture of our experience.

THE NATURE AND ORIGIN OF THE DRAMATIC SPECTATOR'S KNOWLEDGE Order No. DA8212590

MILLARD, DAVID EUGENE, PH.D. *University of Washington*, 1982. 200pp. Chairperson: Professor Robert B. Loper

Even on casual inspection, the knowledge displayed by dramatic spectators is formidable and interesting. Roughly put, a mixed lot of people join together for some two or three hours, observe probably unfamiliar characters working out a fictional set of events, and arrive at surprisingly common understandings of the staged proceedings. Over five chapters, I consider the nature and origin of the remarkable knowledge exhibited by dramatic spectators.

An insightful and useful treatment of spectators is advanced by Constantin Stanislavsky. I adopt his views that a salient aspect of spectator knowledge involves recognizing what is going on in a character's mind and that such knowledge is continuous with everday knowledge deployed to recognize another's mental states. I develop Stanislavsky's views and the accompanying epistemological issues in the first three chapters.

In Chapters Four and Five, I refine and elaborate the epistemological issues which emerge from Stanislavsky's account of the dramatic spectator using arguments raised in the contemporary controversy between empiricists and rationalists. In the debates between empiricists and rationalists, a mind is conceived as an acquisition device (AD) which, given a certain input, produces as an output a certain knowledge. Empiricists hold that the structure of the AD, the principles and strategies the AD applies to input, is general across cognitive achievements. Rationalists claim that for some cognitive achievements, the principles and strategies applied by the AD are special purpose, appropriate to processing just certain input data.

I develop the view that the spectator's knowledge is a candidate for either the empiricist or rationalist form of explanation. For knowledge of other minds, I take the relevant input to be exposure to other persons behaving, the acquisition device to be a behavior and mental state relationship AD, and the knowledge output as enabling the recognition of another's mental states. A review of the rival forms of explanation seems to show that several features of spectator knowledge are incompatible with the empiricist form of explanation. Given this, I propose a speculative argument for adopting a rationalist account of spectator knowledge.

A COMPARISON OF THREE COMMUNICATION MODES IN RELATION TO THE ATTAINMENT OF OBJECTIVES IN THE COGNITIVE, AFFECTIVE, AND PSYCHOMOTOR DOMAINS

QUANDER, LINDA DARICE, PH.D. *Howard University*, 1981.

With the advent of mass communication, the importance of the medium is analyzed in light of Marshall McLuhan's *The Medium Is the Massage*. McLuhan suggests that the medium which transmits the message is more influential on the receiver than is the actual content of the message. An investigation of the role the medium plays in education is an area which needs further exploration because the medium affects educational content and the student's attainment of educational objectives. This dissertation examines which medium of instruction--televised instruction, programmed instruction, or traditional instruction--is suited for certain content areas with cognitive, affective, or psychomotor objectives. This dissertation also proposes the utilization of programmed instruction and televised instruction as not merely the presentors of basic data but as instruments which can illustrate the complexities of knowledge, deal with emotional, value-laden issues, motivate, stimulate, and force questioning.

The four research hypotheses that are statistically tested are: (H_1) There will be significant differences in the processing of content in the cognitive domain-attributable to differences in mode of delivery between the treatment groups (traditional instruction, programmed instruction, and televised instruction). (H_2) There will be significant differences in affecting or changing attitude in the affective domain--attributable to differences in mode of delivery between the treatment groups (traditional instruction, programmed instruction, and televised instruction). (H_3) There will be significant differences in developing coordination of verbal and non-verbal skill in the psychomotor domain--attributable to differences in mode of delivery between the treatment groups (traditional instruction, programmed instruction, and televised instruction). (H_4) There will be significant differences in sum skill development (which encompasses the cognitive, affective, and psychomotor areas)--attributable to differences in mode of delivery between the treatment groups (traditional instruction, programmed instruction, and televised instruction).

Three research hypotheses are accepted (H_1, H_2, and H_4). One research hypothesis is rejected (H_3).

This study has several advantages particularly in the methodological and conceptual framework areas. In the methodology area: (1) It investigates subject and population variables. These variables are important in studies of this nature because they can influence the learning process. For example, take the interaction between treatment groups and male and female skill attainment in the psychomotor area. (2) It assesses the effectiveness of visualization by utilizing instruments which adequately reflect the instructional communication modes and channels. This is important because the extemporaneous speech presentation, which is used as the criterion measure, is an appropriate and perhaps influential indicator of effects. This finding has additional importance in relation to the Black student population because standardized print testing methods are viewed as suspect in relationship to minority groups. (3) It measures specific types of objectives and not just overall learning. This is important for curriculum and research development in the affective and psychomotor domains. It also is important to put behaviors in distinct domains for the accurate assessment of all types of skills.

An appropriate conceptual and theoretical framework is essential in any research, especially in a study that examines pedagogical strategies in speech curriculum. In the conceptual area: (1) It delineates and draws from information theory, a systematic approach to instruction, and learning/instructional theories in order to evoke effectiveness and efficiency in classroom communication. (2) It demands that efforts to facilitate the development of communication skills are integrated with identifying the relevancy of human communication to models of instructional design; and with specifying the impact of instructional communication on cognitive, affective, and psychomotor growth. This is important in order to analyze the interdependencies between learning, communication, and the science of teaching. Therefore, this also increases effectiveness and efficiency in the speech communication classroom.

In conclusion, the title from McLuhan: *The Medium Is the Massage* (message) is not quite accurate. This investigation concludes with a revision of the statement: The medium is the massage (message)...when how the medium is used, for whom the medium is used, and for what purposes the medium is used is considered.

AN EXISTENTIAL CRITIQUE OF MASS COMMUNICATION

ROELOFSE, JAKOBUS JOHANNES, D.LITT. *University of South Africa (South Africa)*, 1980. Promoter: Prof. M. B. Van Schoor

Communication theory has for a long time been the victim of scientism. In concentrating on sophisticated techniques borrowed from related disciplines as well as from the natural sciences, scientists have reduced communication to easy formulae, mechanical models and cybernetic techniques. Human communication theory has become the manifestation of intellectual hibernation.

In order to overcome the various problems to which this has led, one has to re-investigate the assumptions and values underlying the study of communication. To provide communication theory with some intellectual and conceptual depth, it is argued that the philosophial and historical foundations of communication be reappraised. This leads to the simple but crucial insight that communication cannot be studied adequately if proper account is not taken of the human being, his desires, aspirations, unpredictability and values.

Three themes are developed in the course of the re-introduction of the human being into communication theory: the historical theme points at man's values and their manifestations, which are seen as human expressions related to those values; the scientific theme which provides for man's capriciousness and which rejects hyper-scientism, extreme behaviourism and mechanical theories of man; and the existential theme, which relates communication to man's very existence and freedom.

Employing the phenomenological method, the author places man in his life-world and shows that by his very presence in the world, man is in relation to this world and those others populating this world. The basic and durable structure of communicator, medium/message and recipient is thus always present in man's encounter with life. However, since this is also true for other living beings, a proper study of *human communication* requires that the human being himself become the focus of the study. In attempting to show how and why the human being differs from other beings, communication is redefined. Communication thus becomes more than the simple transmission and interpretation of messages: it becomes an ontological concept.

In the course of this study it becomes apparent that man, as total freedom, is continually attempting to marry his essence with his existence. This essence which differentiates between man and object and man and animal--the very truth of his subjecthood--lies in the sphere of the ethical, which Kierkegaard tells us is always available to us in the form of knowledge given to man. Existential communication therefore becomes a synthesis of man's existence and his moral essence, which requires an actualization of man's ethical knowledge and an affirmation of the value of Human Being.

Mass communication is defined in terms of a negation by man of his moral essence. In his failure to actualize this ethical essence, he acquires all those characteristics which have traditionally been ascribed to mass communication: he lives an abstract, anonymous and irresponsible life, the life of the generalized other. In the words of Camus, mass communication is what causes man to be"... the only creature who refuses to be what he is".

A REFORMED THEOLOGICAL ETHICS OF SPEECH COMMUNICATION

Order No. DA8203224

VEENSTRA, CHARLES DEWAYNE, PH.D. *The University of Nebraska - Lincoln*, 1981. 311pp. Adviser: James F. Klumpp

This project develops and applies a Biblically-based Reformed theological system of ethics for speech communication.

The dissertation includes a review of literature on ethics in speech communication and indicates that: (1) ethics is a significant concern in the field of speech communication, (2) no single normative ethical theory dominates, (3) each normative ethical theory currently advocated faces significant problems, (4) critical pieces applying normative standards are few, (5) little attention is given to ethics of religious speakers or broadcasters, and (6) the normative ethical theory based in Reformed theology, which is the subject of this dissertation, is undeveloped in the present literature.

Chapter Four develops the Reformed theological ethical system for communication. Grounding the nature of man in the image of God, this position yields three basic principles which form an organic whole: a high regard for the process of communication, a person's communication should show concern for the full direction of the life of the other person, and people should be given full respect. A description of subprinciples and practices implied by this position illustrates how this system is implemented and demonstrates it to be a comprehensive ethical theory for communication. Comparison of this position with other normative ethical theories being advocated currently in speech communication shows that this theory handles many problems better than other theories and thus it should receive a commensurate place in our discipline.

Several speeches of Dr. Joel Nederhood, radio minister of *The Back to God Hour* which is under the auspices of the Christian Reformed Church, are examined to discover how the Reformed position for ethics operates in guiding rhetorical choices in public discourse.

It is recommended that the Reformed position for ethics be applied to other types of communication to further demonstrate its potential for communication. Also, it might be applied fruitfully to other media preachers to determine the extent to which they are communicating ethically in this view. Questions of the relation of ethics and success in communication need further study. Finally, a suggestion is made that this perspective be further examined for its implications toward a comprehensive theory of communication in terms of the possibility of the term "normative" being broader than an ethical concept.

ROLE IMAGES IN COMMITTEE: THE SENATE JUDICIARY COMMITTEE HEARINGS ON HAYNESWORTH, CARSWELL, AND BLACKMUN

Order No. DA8210059

VIBBERT, STEVEN L., PH.D. *The University of Iowa*, 1981. 197pp. Supervisor: Professor Bruce E. Gronbeck

This dissertation investigated images of role in the congressional committee from a dramatic perspective. Senate Judiciary Committee hearings on the Supreme Court nominations of Clement Haynesworth, G. Harrold Carswell, and Harry Blackmun were scrutinized with the aid of Kenneth Burke's scheme for motive analysis (i.e., the "pentad" and "ratios" among elements of the pentad). Specifically, member images of four roles were investigated. Committee member images of their role as governmental agents were termed socio-political images; member images of their role as senators were termed institutional images; member images of their role as committee members were termed organizational images; and member images of their personal role within these three contexts were termed personal images.

Member images of their socio-political role were characterized by the scene-agent ratio of motives, and stressed the committee's ability to initiate others into the socio-political order. Images of the institutional role were typified by the act-scene ratio of motives, and were instructions on the importance of interdependence among governmental branches. These images stressed the importance of "balance of power," and Constitutional directive. Images of the organizational role were dominant, were characterized by the scene-act ratio, and were interpretations of committee investigative scope. Personal images were explained by the act-scene ratio of motives, and were typified as identifications between members and witnesses before the committee.

The study then posits an image-building function of committee discourse. In the Senate Judiciary Committee, images of role functioned as definitions, justifications, and insulations. Images of role are strategically defined in ways that justify committee action and insulate committee jurisdiction.

As a political institution, the committee placates the public by invoking shared symbols and enacting community presentations which maintain and sustain the American political social order. Committee images of role, thus, are instruments of social control.

VALUES AND MODES OF SIGNIFICATION

Order No. DA8209950

WHITENECK, GALE GIBSON, PH.D. *University of Denver*, 1981. 107pp.

Charles Morris has offered a theory which relates value orientations to an operation which may be viewed as essentially intrapersonal--the assignment of meaning. He theorized that there are three ways in which a sign can function for its interpreter which he called modes of signification. Simply stated, in the designative mode, the sign tells the interpreter what is; in the appraisive mode it tells him how to feel about it; and in the prescriptive mode it tells him what to do about it. Morris postulated that individuals who had a preference for a specific mode would also hold specific value orientations.

The purpose of this study was to empirically assess the relationship between value orientations and modes of signification. Two types of data were called from 108 subjects: (1) data concerning their relative preference for certain values as indicated by three value instruments, and (2) data concerning their relative use of the modes of signification.

These data were analyzed to address the following research questions: (1) Do individuals with similar value orientations have similar predominant modes of signification? (2) What values are associated with each mode of signification--designative, appraisive, and prescriptive? (3) Are the three primary value dimensions associated with the three dimensions of signification as Morris has predicted--detachment with designative, dependence with appraisive, and dominance with prescriptive?

Failure of cluster analysis to produce subgroups of subjects with similar value orientations resulted in the first research question being abandoned. A correlational analysis between each value and each mode of signification indicated weak relationships. Only 20 correlations of values and modes (out of the 147 tested) were statistically significant, and none demonstrated even ten percent common variation.

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